THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *January 29, 1946* — VOLUME LXV - No. 3

Christ Lutheran Church, Washington, D. C.

Mrs. Anna G. Diekmann, ninety-seven, died on Jan. 6 at her home in Evansville, Ind. Five of her eleven children survive her, among them Mr. Fred A. Diekmann, prominent Evansville citizen, who was long active in Walther League work.

Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids 2, Mich., has announced a new contest for writers of Christian adult fiction. A prize of $5,000 will be awarded for the novel most successfully depicting Christian faith and Christian living.

Missionaries Norbert Reim and Robert Stade, who sailed for Nigeria, arrived safely at Lagos, West Africa, on Dec. 31. On Jan. 4 Mr. and Mrs. W. Stahlke left from New York for the same mission field. Mr. Stahlke will take charge of our Nigerian high school.

Trinity Lutheran Church, Detroit, Mich., the Missouri Synod mother church of the Detroit area, has observed its ninety-fifth anniversary. The splendid $400,000 stone church, in which the congregation has now worshiped for some years, was a gift of Mr. Charles Gauss. The Rev. Gilbert T. Otte is the pastor.

One of the oldest choirs in the area is Zion Choir of Independence, Kans. It was organized about fifty-five years ago by Mr. Clem Etzold, a music-loving layman, who continued in charge until 1902, when Christian day school teachers took over. The present director, Mr. A. Droegemueller, has held this position since 1923.

Christ Church (Rev. W. F. Bruening, pastor) is one of our beautiful churches at the national capital. The Rev. J. Frederic Wenchel, D. D., is pastor emeritus.

General Dwight D. Eisenhower's ancestors, according to a report, were residents of the region in Germany which until lately was under his control. They are said to have belonged to the Anabaptists, the sect which was so relentlessly and cruelly persecuted about the time of the Reformation.

The Eastern District Committee on Visual Education has released a series of sixty-nine slides in the popular 2×2 size depicting the proceedings of the sixty-fifth convention of the Eastern District, held at Pittsburgh in June, 1945. A lecture accompanies the pictures. This visualized report appears to be the first of its kind. The Rev. Herman Bielenberg of Oil City, Pa., took all the pictures and also made the slides.

Amazing financial reports for the year 1945 are beginning to make their appearance. The Central District Stewardship Committee has announced receipts totaling $1,146,002.09 for the Budget Treasury, the Peace Thankoffering, and the Army and Navy Collection. The Northern Illinois District's receipts of $1,107,523.77 were given for the same causes and for non-budget purposes. We congratulate the Christians in these Districts on their magnificent achievements!

German Prisoners of War at Ruston, La., recently gathered the sum of $4,207.90 and through the War Prisoners' Aid of the Y. M. C. A. turned it over to our Lutheran Commission for Prisoners of War to be used for aiding needy people in Germany. The funds were transferred to the Rev. T. W. Strieter, Director of our Commission, with the assistance of Post Chaplain Frantz-Oluf Lund, a member of the Danish Lutheran Church. Previous gifts received through Chaplain Lund amounted to $1,158.93.

Zion Choir, Independence, Kansas. Director, Mr. A. F. Droegemueller

Dr. R. R. Belter, president of the Wartburg Synod of the United Lutheran Church in America and at the same time pastor of Bethany Church, Burlington, Iowa, owns and operates an airplane, which he uses in the performance of his official duties. A day's schedule included a wedding in Burlington at 10 A. M., a meeting with the church council in an Illinois town 120 miles away at 1:30, back at Burlington at 4 P. M.

Col. Delbert Schultz is Cited

The distinguished Service Cross is being presented by Gen. Beightler, commanding general of the Thirty-seventh Division, after the Luzon campaign, for extraordinary heroism. Col. Schultz and family, also parents, are members of St. John's Church, Defiance, Ohio

Gloria Dei Lutheran Church, Bell, Calif., the Rev. Woodrow Kurth, pastor, on hearing the findings of our synodical committee which recently visited Europe, instructed its treasurer to send a $50 check immediately to the District Treasurer for the care of the thousand warphans. A special Christmas offering was lifted to reimburse the congregation's treasury, with anything in excess of $50 to be added to the original gift for warphans. The congregation numbers fifty communicants.

The pamphlets for servicemen put out by our Army and Navy Commission apparently have a way of getting around. *Lutheran Men,* a Brotherhood publication of the United Lutheran Church in America, carries a letter from Bill Zschiesche, president of the Maryland Brotherhood, which has the following to say about the booklet *On Using Profanity,* by our Pastor Erwin Kurth, Fort Wayne, Ind.: "It came into my hands through the Council of Churches and Christian Education of Maryland and Delaware. Rev. Willis R. Ford, Executive Secretary, and I are giving it all the circulation possible for our boys in the service and boys generally, through our Brotherhood and Maryland Synod." G. V. S.

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THE LUTHERAN Witness

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Collection for World Relief

By J. W. BEHNKEN

I. What I Saw in Berlin

Under the bomb-wrecked roof of the Stettiner Railway Station in Berlin there stand about twenty cattle trucks. As you look closer into one of these, you see on one side four bodies lying dead. They are covered with straw. In another corner four more are dying.

One, in a hoarse, whispering voice, is crying out for water. Beside her — lying on the cold, hard floor, so weakened by starvation that he cannot move his head or his mouth, his eyes open in a deranged, uncomprehending stare — is the wasted frame of a man; he, too, is dying.

As I walked about the station, a score of others came up to me, all ravenous and starved, for whom also, like those in the cattle trucks, nothing could be done — until death.

These are the infinitesimal fraction of 16,000,000 refugees who are trekking their way westward in Europe. They were forced out of their homes on thirty-minute to twenty-four-hour notice. It is cold; there is no food; hundreds of thousands are dying.

Reliable church leaders in Europe have made the statement that "in some districts no child born in 1945 is still alive" — "it is estimated that in Eastern Germany all children under two will perish, and that no one under ten or over sixty will survive until the coming summer unless large-scale help is immediate."

II. Our Immediate Task

After the Board of Directors and the College of Presidents had heard and deliberated upon these crying conditions, it was unanimously decided that OUR CHURCH MUST — IMMEDIATELY — TAKE UP A SPECIAL RELIEF COLLECTION TO HELP SAVE THE STARVING NOW. While we are stressing the need in Europe, the contemplated collection also is to bring relief to the suffering in Asia.

Both the College of Presidents and the Board of Directors are very much aware of the various collections for local and District projects. However, not one even intimated that because of such projects at home, a special collection for world relief should not be undertaken now.

If the letters which have come to me and to many other pastors and District Presidents are a criterion, then we can be sure that there are scores of thousands of our people who are eagerly waiting for a channel to do everything in their power to relieve the suffering in Europe and in other parts of the world. Every day moneys are already pouring in for special relief.

III. A Small Beginning Has Been Made

In Switzerland your commissioners spent $100,000 from the P. T. O. funds for foodstuffs and medicines. The other day we received a cable that $20,000 worth of this material had already reached Berlin and that $75,000 worth of it was on the way.

A few days ago the Emergency Planning Counsel, with the approval of the Board of Directors, bought $100,000 worth of blankets, clothes, shoes, medicines, and bandages from a U. S. Army Surplus Depot in Marseille, France. In Frankfurt, 100,000 Catechisms will be rolling off the press soon.

We do not contemplate a "high-powered drive," but we hope to get out some informational material and envelopes as quickly as the present manufacturing difficulties permit.

The announcement in the LUTHERAN WITNESS, January 15, page 31, is herewith voided. It was through no fault of the Walther League or of the LUTHERAN WITNESS that it appeared. We hope in the very near future to be able to announce to our people a definite place to which they can send the clothing which is gathered. By the way, brethren, we need much more clothing than has been gathered.

IV. Needed — an Open Heart

We know that our people are impatient to get things over to Europe. We are doing everything humanly possible to open the channels, to get these things to a central warehouse and across to Europe.

All materials and all money collected by us and sent by us to Europe will be distributed under our direction and supervision.

That the Lord may grant us all an open heart to feed and clothe our brethren in the faith and many others who are suffering and starving throughout the world is my sincere prayer.

Editorial

Our Infirmities, Dangers, and Necessities

No matter how firmly we may be grounded in the faith, we still have many *infirmities*, both physical and spiritual. The latter particularly expose us to the *dangers* of temptation. These infirmities are the result of our inborn sin, weaknesses that become evident in various ways. Sometimes, in a lack of zeal, in a cold complacency, in an absence of charity, in lovelessness and unbrotherliness; or sometimes, in pride and arrogance toward those who do not measure up to our standards; or sometimes, in a lack of sympathy toward our suffering fellow men. These infirmities may lead to the shipwreck of our faith. One of our constant *necessities* therefore is to pray God to keep us lest we fall away from Him, as we do in the Collect of last Sunday:

"Almighty and everlasting God, mercifully look upon our infirmities and in all our dangers and necessities stretch forth the right hand of Thy majesty to help and defend us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen." W. G. P.

The Campus Needs the Church

Speaking to Episcopal men of the Milwaukee diocese, Donald M. Wright, executive secretary of the Church Society for College Work, lately pleaded that the churches "put more Christian leaders on the college campuses of America to prevent the nation's future leaders from becoming agnostics." He commented that "the Church has been losing out on the campus for the last 50 years." In the following he described the experience not only of the Episcopal Church, but of American churches generally: "Most young people go off to college today with rather weak Christian convictions, and when they come back to us, they have few convictions left or none at all. Most of the leaders in the average American community today have college backgrounds, but they're the poorest supporters of the Church. They don't understand missionary needs or the Church's position in the community."

One of the solutions which Mr. Wright proposes for this problem, so far as Episcopalians are concerned, is to raise the quality of campus pastors. "We propose to answer this challenge," he said, "by sending into college centers the best and strongest men we have — men picked from the ranks of our returning chaplains. These men are conscious of the student need for campus counseling on a deeper spiritual level. Many of them are asking for campus assignments."

Our own Lutheran college youth has long had the experience so often recorded by our men and women in the armed services. The talk usually offered by preachers on the campus is poor moralizing stuff, not unmixed with a bald kind of work-righteousness. There is little or no food for the soul, and the evident lack is not only one of general ability and educational training. Judging from our contacts with our Lutheran college students and from our reading of the Gamma Delta magazine, we know that the work of our own university pastors is highly appreciated. We looked in on the meeting of our Student Pastors' Conference in the Morrison Hotel at Chicago last week end and again found that in all their technical discussions and program planning they continue to keep in view their single purpose of exalting Christ as Savior and Lord to our college youth. G.

The Motto of Concordia Publishing House

The founders of our Concordia Publishing House gave to it the motto: *Verbum Dei manet in aeternum.* If you will examine the title page of every one of its books, you will find this motto there. It means: The Word of God abideth forever. Originally this was the motto of Frederick the Wise, during whose reign as Elector of Saxony Luther began the work of the Reformation. In an interesting autobiography of Pastor Ernst von Dryander, D. D., he calls attention to the fact that his parsonage in Torgau, Saxony, which had been built in 1594, had these letters engraved over the entrance: V. D. M. I. A. Then he informs us that Frederick the Wise had these letters woven into the uniforms of his servants in the castle.

We speak of this now because at the beginning of a new year we should give some thought to this motto. Nearly two thousand years ago Jesus said, "Heaven and earth shall pass away, but My words shall not pass away," Luke 21:33. At the time when He uttered this, many thought it to be very foolish, for what is more enduring than heaven and earth, and what is more fleeting than the words which fall from the lips? And yet, in spite of opposition, cruel persecution, sly, secret undermining, the Word still stands. With what a flare and flaunt the enemies of God's Word have at times proclaimed their victory over the Word! But it only required a short time to show again that they were in error and that the Word of God was true. The prophecies of men have failed again and again, but the prophecies of God have never failed. Even as the prophet of old has said, "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Num. 23:19. And as Paul declares, "Let God be true, but every man a liar," Rom. 3:4. True, everything has not as yet been fulfilled, but we may confidently and firmly rest assured that the same Word which has resisted all foes and all attacks will not fail in the future. When the proper time arrives, each word of God will be fulfilled. Every Christian should make it a point to observe this as the years pass on. S.

Airplane for the Church

Here and there our pastors are using the air for regular travel to meet their preaching engagements. Occasionally we hear of synodical officials traveling by air to attend meetings. We have taken note of a movement to supply the Walther League officers at headquarters with a plane, to be available for their use at all times at a Chicago airfield. William Thomas Piper, maker of Piper Cub airplanes, with a factory at Lock Haven, Pa., offers free flight instruction to missionaries — a benevolence inspired by his brother, Dr. Arthur Piper, who as a veteran missionary in the Belgian Congo found the Gospel could be spread more efficiently by Cub than via a jungle trail.

Possibly in our Synod the record of Prof. J. Theodore Mueller still stands. The doctor had to make close connections between two preaching engagements in the State of Iowa and after the morning service sailed aloft in a private two-seater. His sole guide was a Texaco road map, which the pilot held against the windshield with one hand while guiding the plane with the other. It soon flew away, and our professor had to mark rivers and highways for directions and finally settled down to a beautiful three-

point landing in a cornfield only a mile or two from his destination.

The following item is of interest as showing what the Roman Catholics are doing. It is from the *Globe-Democrat* of Oct. 9, 1945.

A 300-acre tract of land in Belleville has been leased by Wings of Mercy, Inc., a group of Catholic missionaries, for an airport which will be known as "The Wings of Mercy Airport," it was announced yesterday by Louis E. Shively, secretary-treasurer of the organization.

The tract, which includes the former 125-acre Oak Hills Golf Course, already has a chapel, an office building, and a supply warehouse. Three hangars are under construction.

The organization now has 19 members, nine of whom are licensed pilots. It owns 15 planes, five of which are at Belleville. The purpose of the corporation is to carry on missionary work in the Far North and in Pacific areas. G.

The Scientist Speaks Out of Turn

The scientist is Prof. Albert Einstein, and the reference is to his article in the November *Atlantic* on the atomic bomb. His propositions are dealt with by a former Undersecretary of State, Sumner Welles, in the current issue of the same magazine. Professor Einstein had proposed that the secret of the bomb should be committed to a world government, to which the United States, Russia, and England commit "all of their military strength," all governed by a constitution drafted by Russia. It takes Sumner Welles three pages to point out the impractical nature of Dr. Einstein's proposal, but he does it very competently.

We have here an illustration of the fallacy which permits people to attach importance to the statement of a philosopher or a scientist no matter what the subject may be. And it is strange that chiefly in two departments of thought people are apt to swallow hook, line, sinker, and bait bucket, whatever a scientist utters — in politics and in religion. An example was given some years ago by the same Professor Einstein when he made his famous address announcing that he needed no personal God and did not believe in any.

No one needs to be uncertain about the position which Einstein holds in the world of science. In the opinion of those best able to judge he is not only an outstanding genius, but is with Aristotle and Isaac Newton one of the three greatest nature philosophers of all time. He ranks as high above the average professor in physics as the latter ranks above a child just mastering the multiplication table. But in matters of religion his opinion should weigh as little as his opinion regarding a world government or, let us say, regarding the investment of your money in a piece of real estate. I would not risk a hundred dollars on Dr. Einstein's opinion regarding investments. But people have been ready to cast overboard their belief in God because of the scientist talking out of turn — and any unbeliever talks out of turn when he discusses religion, whether he be Professor Einstein or my barber. G.

Biographies and Autobiographies

The appearance of the life of Dr. William Dallmann by himself reminds us again of the importance of such biographies for both teachers and hearers. The Bible itself abounds in biographies. There, above all things, we find that biography which every Christian ought to read and re-read — the life of our precious Savior. But God Himself has considered also the lives of some of His saints worthy of being incorporated in His holy Scripture. There we have that wonderful, interesting, and comforting life of Joseph, the son of Jacob and Rachel. There we have the lives of Moses, Ruth, David, Mary, Paul, and any number of other children of God. Not one of them should be neglected. But even after the inspired oracles were finished, many saints of God lived whose lives are worthy of remembrance and contemplation. Both Dr. Luther and Dr. Walther were very much impressed by the life of Augustine, the bishop of Hippo. Then there is the life of Martin Luther himself, which every lover of truth, liberty, and humanity should read and re-read. For Lutherans in America the lives of Walther, Muhlenberg, Sihler, Brauer, Keyl, and now also those which have appeared within the last years and months, the lives of Fuerbringer and Dallmann, are not only intensely interesting, but also illuminating and instructive. By these biographies pastors especially will be constantly reminded that "the same afflictions are accomplished in your brethren that are in the world," 1 Pet. 5:9. And laymen in reading these biographies will be impressed with the difficulties which confront the faithful pastor and the necessity of praying for him and encouraging him in his arduous labors, even as we are admonished by the Letter to the Hebrews, "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation," Heb. 13:7. Many a one has been decisively and wholesomely influenced by reading good biographies. We should have a number of them in our homes. S.

The Church Letter

Owing to the inroads which Modernism, denying all the fundamental truths of the Christian religion, has made into the non-Lutheran Protestant churches of our country, the *Watchman-Examiner* recently felt compelled to call attention to the fact that anyone coming with the church letter — we usually call it a letter of transfer — should not feel offended if a Christian congregation does not receive such a person upon the mere presentation of his letter, but inquires into his religious belief in order to make sure that he agrees with the doctrinal position of that congregation.

"It has been found that mixtures of belief in local churches do not make for harmony or fellowship. If theology is avoided so as not to stimulate differences, then the very avoidance becomes a nuisance to members who are anxious to have certain truths emphasized. . . . A Baptist church consisting of opposing ideologies would be both a moral and spiritual confusion. It would be impossible to have peace and harmony in such a condition. . . . To many churches, a church letter is no longer a credential that the member is a traditional Baptist, or a theologically conservative one, or one that believes in the verbal inspiration of the Bible. . . . Reports are in circulation that in some instances church members of Unitarian beliefs have been unwittingly received into conservative churches by process of church letters. We heard of one such case in the Middle West, where, after being received by letter, a certain brother allowed himself to be elected teacher of the men's Bible class before it was disclosed that he held the Unitarian conviction."

We can be very happy that such a situation does not exist among us. We know that when a person presents a letter from a church of our own Synod or one affiliated with us, we are assured that the religious belief of such a person need not be questioned, and we may receive him without further examination. When people come to us from non-Lutheran church bodies in which they have until recently been holding membership, we require a letter of good standing to show that they are not under church discipline. But we instruct them in the doctrines of our Church before we receive them into membership.

(Concluded on page 40)

The Rise and Progress of the Missouri Synod

By J. M. WEIDENSCHILLING, St. Louis, Mo.

III

The Dawn of a New Era

A great change came over the Saxon Lutherans in Missouri after they had come to understand correctly the Biblical doctrines of the Church, of church government, the rights of church members, the office of the ministry, and other principles by which a Christian church body is to be governed in a free country. The Scriptural doctrines, as they are clearly set forth in the confessional writings of the Lutheran Church, were henceforth firmly adhered to and jealously safeguarded against any attempts at abridgment or violation. Now the foundation had been laid in Perry County, Missouri, for a sound confessional orthodox Lutheran Church, which henceforth was to exert a mighty and salutary influence upon other Lutherans in America.

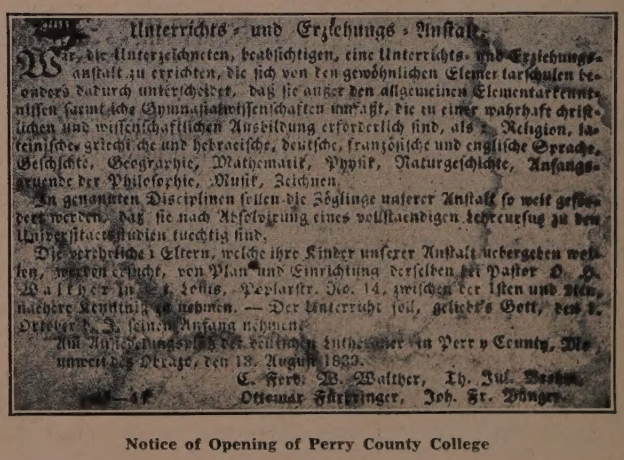
The College in Perry County

Completely freed from their former errors and relieved of the heavy spiritual burden that weighed upon their hearts, the Saxons in Missouri at once began to build a strong confessional Lutheran Church. With remarkable zeal, consecration, and foresight they laid a firm foundation for the synod that came into existence within a few years. In 1841 the Saxon Lutherans comprised six organized congregations, one in St. Louis and five in Perry County. Each of these had a flourishing parochial school. The membership of the churches increased by leaps and bounds. Even during the critical year of 1839 a class of sixteen adults of the Reformed faith and seven Roman Catholics were received, after a period of religious instruction, into membership by confirmation. On New Year's Day, 1843, Candidate Theo. Brohm preached an English sermon in Altenburg, Mo., to a large number of assembled American settlers. This was the first effort of the Saxons to preach the pure Gospel to the English-speaking people of this country. Circumstances, however, did not make it possible for them to do more work of this kind until several decades later.

A College in the Backwoods

The readers of the German newspaper in St. Louis must have been struck with amazement when, in September, 1839, they read a notice in their paper to the effect that the Saxons, recently reported as being poverty-stricken and despondent, were planning to open a college in the backwoods of Perry County. Realizing that trained pastors and teachers were needed, if true Lutheranism was to be maintained and spread in this country, the immigrants at once began making plans for the establishment of a college and seminary. Since the members of this group were still busy erecting homes for themselves and clearing the forest, their three ministerial candidates, O. Fuerbringer, Theo. Brohm, and J. F. Buenger, put their own hands to the task of erecting a log cabin that was to serve temporarily as a college. Although these men were physically not accustomed to such hard manual labor, they felled the trees, dragged the logs to the building site, and completed the cabin within a few months, with the assistance of several laymen. The institution was opened for instruction on December 9, 1839. Its first enrollment consisted of seven boys, one an American, and four girls. Pastor C. F. W. Walther and the three candidates constituted the first faculty of the school, all of the men trained in German universities. This college was to serve chiefly the purpose of training men for the ministry and for teaching in the parochial schools. But the founders included in their original plan the eventual establishment of a university to provide a general higher education for their young people. With this purpose in mind, they invited the renowned scholar Dr. Franz Delitzsch to relinquish his position at a German university and to accept the presidency of their proposed university. However, this ambitious plan did not materialize. Dr. Delitzsch could not accept the offer, and soon the Saxons in Missouri were too much occupied with other tasks. Numerous changes in the teaching staff of the college became necessary during the decade of the school's existence in Perry County; men were sorely needed as pastors of new congregations, and the available candidates were called to fill these positions.

This log-cabin college played a very important part in the history of the Missouri Synod. When that synod was organized in 1847, the Perry County college was taken over by the



Unterrichts- und Erziehungs-Anstalt.

Wir, die Unterzeichneten, beabsichtigen, eine Unterrichts- und Erziehungsanstalt zu errichten, die sich von den gewöhnlichen Elementarschulen besonders dadurch unterscheidet, daß sie außer den allgemeinen Elementarkenntnissen sämmtliche Gymnasialwissenschaften umfaßt, die zu einer wahrhaft christlichen und wissenschaftlichen Ausbildung erforderlich sind, als z. Religion, lateinische, griechische und hebräische, deutsche, französische und englische Sprache, Geschichte, Geographie, Mathematik, Physik, Naturgeschichte, Anfangsgründe der Philosophie, Musik, Zeichnen.

In genannten Disciplinen sollen die Zöglinge unserer Anstalt so weit gefördert werden, daß sie nach Absolvirung eines vollständigen Lehrcursus zu den Universitätsstudien tüchtig sind.

Die verehrlichen Eltern, welche ihre Kinder unserer Anstalt übergeben wollen, werden ersucht, von Plan und Einrichtung derselben bei Pastor C. F. W. Walther in St. Louis, Poplarstr. No. 14, zwischen der 1sten und 2ten nähere Kenntniß zu nehmen. — Der Unterricht soll, gelobt's Gott, den 1. October d. J. seinen Anfang nehmen.

Am Auftrage der deutschen Lutheraner in Perry County, Mo.

unterz. den 18. August 1839.

C. Ferd. W. Walther, Th. Jul. Brohm,
Ottomar Fürbringer, Joh. Fr. Buenger.

Notice of Opening of Perry County College

new church body, to serve as its college and seminary. It was moved to Saint Louis in 1849 and was given the name "Concordia Seminary." In the course of time this primitive college became the mother institution of the Missouri Synod's far-flung system of colleges and seminaries.

A Church Paper that Created a Sensation

Under date of September 7, 1844, there appeared in St. Louis the first number of a four-page Lutheran church paper in the German language, bearing the name *Der Lutheraner*. Few religious periodicals ever created a greater stir and exerted a wider influence than did this widely known bi-weekly church publication of the Saxon Lutherans.*

Der Lutheraner.

Herausgegeben von C. F. W. Walther.

Jahrg. 1. St. Louis, Mo., den 7. September 1844. No. 1.

First Issue of "Der Lutheraner" and Its Editor C. F. W. Walther

The title page of this church paper flared the headline: "God's Word and Luther's doctrine pure to eternity endure." Its editor was the Rev. C. F. W. Walther, then pastor of Trinity Lutheran Church in St. Louis. He was assisted in this enterprise by his congregation and the other Saxon Lutheran pastors. The very first issue spoke with an authoritative and resolute tone on matters of Christian doctrine and confessional Lutheranism. Until it became the new Synod's official organ in 1847, this paper was published by Trinity Church. To this day *Der Lutheraner* has remained faithful to its initial program of proclaiming God's Word in its truth and purity and combating religious error. In this work it has been ably assisted for many years by a similar publication in the English language, THE LUTHERAN WITNESS.

Der Lutheraner became the clarion of conservative and confessional Lutheranism and the means of gathering the scattered orthodox Lutherans under the banner of a pure and united Lutheran faith. This church paper was read by pastors and laymen of various Lutheran synods and also by some non-Lutherans. It struck a responsive chord in the hearts of a number of persons who deplored the laxity of their synods in matters of doctrine and church practice. When the Rev. F. C. Wyneken, a Lutheran missionary in Indiana, saw the first copy of the *Lutheraner,* he exclaimed, "God be praised, there are more Lutherans in America." Dr. William Sihler, a pastor in Ohio, relates that his heart leaped with joy when he read the new church paper for the first time. An editor of an older Lutheran periodical said, "We imagine that we are Lutherans. Here, these people are real Lutherans of whom we may learn what Lutheranism is."

The principles set forth in the *Lutheraner* made a deep impression upon various groups of Lutherans in this country, particularly upon the congregations in Michigan, Ohio, and Indiana, founded or served by pastors whom the Rev. Wm. Loehe of Bavaria had sent to America. In fact, this new church paper was chiefly instrumental in bringing together kindred souls throughout the United States and thus paved the way for the organization of the Missouri Synod three years later. It then became the official organ of that body.

* *Der Lutheraner* is still being published, now in its 102d year, and numbers about 37,000 subscribers.

Europe Cries, "Help!"

By J. BEHNKEN and L. MEYER

I

Out of Europe's woe and misery, chaos and death, there rises a hand beckoning for help. In His wrath God has crushed Europe. But in His mercy He would rescue a remnant of people there. Today He sends us, whom He has by His boundless blessings singled out to be the bearers of His compassion and mercy, to tell the people of Europe "that their warfare is accomplished, that their iniquity is pardoned," to bring His message: "Comfort, comfort ye my people, saith your God."

Your messengers, Dr. J. W. Behnken and I, upheld by the prayers of our fellow Christians and by God's holy angels, traveled 17,000 miles in ten weeks on ocean liner, train, plane, car, jeep, and army truck. Sometimes we slept on cold, hard benches, sometimes between soft sheets in the best hotels, sometimes we ate "K" rations, and, again, the choicest steaks. Once over the steppes of Poland the plane was lost, and we clipped branches from the treetops; once our car came within an inch of a head-on collision on icy mountain roads in the Bavarian Alps; and once at sea, in the English Channel, we avoided a collision at night by a few feet; but always the Lord guided and kept us.

Everywhere our chaplains had prepared the way for us. Chaplain Piepkorn met us in England. On the continent, Chaplain Katt procured an Army car for us and drove with us more than 6,000 miles, crisscrossing Germany twice and passing through France and Switzerland. God has made our chaplains a great blessing to our Church. Everywhere they are in positions of high trust and responsibility. Everywhere leaders of the German Church whom we met had already had contact with "Missouri Synod" chaplains.

During our visit we met with scores of groups and with individual church leaders. We had over one hundred conferences, ranging from one hour to one day, during our ten weeks' journey.

Europe Today

Not since the days of the Deluge have death and destruction ridden over the earth as they rode over Europe in this past war. If we consider the area that is covered, the historic destructions of Jerusalem or of the Thirty Years' War pale into insignificance compared with the annihilation of Germany, Poland, parts of Russia, and other sections of Europe. Only three of the larger cities of Europe stand almost intact — Paris, Rome, and Heidelberg. In London whole sections are a mass of debris. The 250 largest cities of Germany are more than 60 per cent ruins and rubble. Another source (*Time*, September 29, 1945) estimates that in 1939 there were 1,500,000 dwellings in Greater Berlin. Late in the summer of 1944 it was estimated that only 300,000 remained. Since then, many more were destroyed. You will see streets upon streets of rubble and ruin from Frankfurt to Mannheim, Karlsruhe, Stuttgart, Augsburg, Mu-

nich, Nuernberg, Magdeburg. Bremen, and Strassburg. To this must be added the destruction of much railroad equipment. And wherever you come to a respectable creek or to a river, the bridges are blasted.

We were told that under the ruins of Warsaw, Poland, there are still 100,000 bodies. In Pforzheim, Germany, 40,000 were killed in a twenty-minute raid.

A heap of rubble that was once somebody's home — a mother with a little girl crawling up the heap with a few flowers in her hand . . . on top of the pile two rudely formed wooden crosses . . . underneath the rubble the bodies of grandmother and a twelve-year-old sister.

The great agricultural sections of Germany show little effects of the war. Aside from this, Germany is totally "kaputt." The peculiar odor of a gutted city in decay, twisted steel, crazy patterns of ruins silhouetted against the sky, the stench of decaying bodies oozing out of a cellar window, children playing house among the rubble, a woman weeping silently as she looks up at half a room — the mirror untouched, the bedstead hanging out of the room at an angle — all this makes a fragmentary picture of the deluge of destruction which came over Europe.

The People

The people are still dazed and numbed. Years of living in "bunkers" (air raid shelters), death raining from the skies, the uncertainty of life, the separation of families, the loss of loved ones in every family, the fight for food, the lack of clothing, the fear of the Gestapo, the complete breakdown of morality, the exposure to brutalities at the concentration camps, the loss of faith in God and man, have fashioned a people who are primarily concerned with one thought today — to get enough to eat or to end it all in suicide.

Hundreds of thousands of amputees roam the countryside. Children are dying like flies; old people do not expect to live through the winter. In the cities the average living space is 28 square feet for one family. Four to six families live in a home built for one family. Our accepted number of calories of food per person in the United States is about 3,000 daily. The 1,300 to 1,700 allotted to people in Germany is barely enough to keep them alive if they stay in bed all day. The winter is upon them, and there is no coal available. Money has little value. Butter can sometimes be had for $18 to $80 per pound on the black market. Four to five hundred women stand in line in front of a makeshift butcher shop hoping the little they are entitled to on their ration card will still be available when their turn comes. The fear of starvation and death by freezing haunts those who still want to live. During the day the rubble-piled streets are crowded with people. At night the streets are empty, ghostlike, and dead. Where the people find shelter is one of the mysteries of hundreds of German cities.

Dying Children

Germany swarms with children. Eight children per family is nothing extraordinary. Millions of these children must die because there is not enough food. In Frankfurt a Children's Hospital has been set aside for 25 out of every 100 children. These will be fed and kept alive. It is better to feed 25 enough to keep them alive and let 75 starve now than to feed the 100 for a short while and then let them all starve. Bishop Dibelius of Berlin has said that all children under 2½ years in that area will die this winter.

Refugees

About 16 million refugees east of the Oder are being deported from their homes. The hunger, cold, sickness, and death caused by this forced migration is a tragedy unparalleled in history. An eyewitness reports this scene: A large barge is slowly being towed across the Oder River. In it, lying on straw, are 300 children from 2—14 years of age. There is hardly a sign of life in the whole group. Their hollow eyes, their swollen bellies, knees, and feet are telltale signs of starvation. These are the vanguard of hundreds of thousands — millions — of homeless, tattered, hungry, sick, helpless, hopeless human beings fleeing westward. These millions are spilling over into those parts of Germany which are now already in various stages of starvation and where a score of millions are already homeless.

The highways of Germany are lined with these homeless nomads. Shunted about, they wander aimlessly from pace to place seeking food and shelter. A woman trudging along carries her little baby in her arms until they are numb. She wraps the baby in a bag and drags it along the frozen ground like a sled. The baby dies. She drops the bag along the roadside — sits down and weeps dry sobs — then plods on alone without the sack. Others have watched her, and, as she leaves, they pounce upon the sack thinking it might contain something to eat.

The Government assigns two to eight refugees to every home. Visualize twice as many people coming and living in your home as you have now. These people are hungry, without clothes, dirty, diseased.

A Prayer for Our Pastor

We pray Thee, Lord, Thy servant bless and keep,
For Thou hast called on him to feed Thy sheep.
Give strength and courage for the task ahead,
And on his work Thy fullest blessing shed.

In hours of grief and doubt his comfort be,
That he with trusting heart seek help from Thee.
When paths are rough and steep, be Thou his Guide,
Make known to him that Thou art at his side.

May we, Thy flock, with prayer his work uphold
And help to bring lost sheep into Thy fold.
Our hearts keep humble — only trusting Thee —
And we shall praise Thee now and to eternity. Amen.

ADELA KRETZMANN WEBER
Canton, Ohio

THE CHURCH LETTER

(Concluded)

After all that has been said, we should be warned not to grow careless and indifferent in this matter at a time when the religious atmosphere is heavily surcharged with spiritual indifferentism. When we know that one of our own churches is loose in its practice, for example, concerning secret societies, we, too, must make inquiry before receiving by letter a person coming from that congregation; also when people come from a congregation of a Lutheran church body not affiliated with us concerning which congregation we have no definite information in reference to their doctrine and practice. All of this is not only reasonable, but in accordance with Scripture, for, as the *Watchman-Examiner* says, "No man joining a church should have anything to hide. Nor should he be unwilling to disclose his theological conviction, moral state, or personal history. Not that we would be in the slightest degree interested in any church's setting up an inquisition. Rather we would take the reasoned [and we would add Biblical] attitude that it becomes a church to safeguard its portals so that it may keep itself pure and be united and zealous in its interpretation of Christianity before the world."

J. H. C. F.

For Christ and Humanity

Our Church in Service to a World Stricken by War

Christian Literature in P. W. Camps

The German camp pastors at Camp Stenay have been provided with books from the Lutheran Church of America through Chaplain Frank D. Svoboda. We acknowledge with grateful thanks the help which has been given the camp pastors and camp congregation.

The greater part of the literature, books of a religious nature, from the Lutheran Church of America, collected for the German prisoners and sent to this camp, are located in the camp library, which was provided by our American chaplain. Each division of Camp Stenay has a library and a librarian in charge. Since the prisoners have sufficient time after duty, they do a great deal of reading. The religious literature is read by many with special interest. Many who perhaps have not had a religious book in their hands for years, now have the opportunity to think of the Christian Church and its teachings. We camp pastors experience the result from the many questions asked by our fellow prisoners. The impression made by these books should not be underestimated among such a mass of prisoners. The contact with Christian life will exert a great influence on many.

The Bible is not only asked for, but also read, we experience a hundredfold. Many comrades state that they have read the New Testament from beginning to end three times, four times, and even five times. On the door of the camp pastors is a box in which the prisoners can place questions regarding the Bible, which then are answered in the next Bible hour or Catechism class. Many of these questions show how the spirit of the Bible has entered them. One, for example, asked: "What do you mean with eternal life?" Another asked: "What is the sin against the Holy Ghost," of which Christ says it cannot be forgiven? Another wants information on the meaning of "holy" and "saved"; another comes and makes a confession because he has come to the knowledge that his past life did not please God. Thus the Word of God works on the hearts of men and on us prisoners. Pastors can experience, as the Prophet has said, "that the Word of God will not return void."

This letter was written from France by a German P. W. *Pfarrer,* ministering under Chaplain Frank D. Svoboda.

T. W. STRIETER
Lutheran Commission for Prisoners of War

Chicago

German Pastors Held as Prisoners of War at Pisa, Italy

Director of Lutheran Commission for POW writes: "All the men on the picture are imprisoned German pastors. To them we have sent a great deal of theological literature through Chaplain Frank Brown (A. L. C.). Chaplain Brown is also distributing our Lutheran Italian Catechism. Hence the men in the picture, representatives of German Lutheran clergy in prison camp, are well acquainted with the love of the Lutherans in America for the souls of their brethren in the faith"

They Want a Christian Japan

There are many Christians in this town, and yesterday on my liberty I was directed to a Baptist church. While we were there, the minister played the organ, while my acquaintance and I sang "Silent Night"; "Adeste Fideles"; "Abide with Me"; "Hark! The Herald Angels Sing"; "Jesus, Lover of My Soul"; "Joy to the World"; "Onward, Christian Soldiers"; and when I asked for a song by Martin Luther, he turned to "Ein' feste Burg." The book was printed in the U. S. A., and there were English titles and an index. It felt swell to be singing again.

At chapel that night, however, I found what I wanted. Our chaplain had located a Lutheran settlement, including a nice church (bombed out now), a kindergarten, boys' school, girls' school, orphanage, and an old people's home. You can imagine how my heart jumped!

This morning we had a very nice service at chapel, with a choir (composed mainly of girls) which came from the Lutheran church to sing for us. They closed the service with the "Hallelujah Chorus" in English, and it was beautiful! Their only trouble was in "He shall reign foreber and eber." But to hear a bunch of clean-cut Japanese Lutherans among the heathenism of this ignorant land! The Japanese are ripe for a renaissance (it's the most appropriate word for it) in religion *now.* Pagan Japan is ready to be Christianized *now* better than ever before. Oh, that our Synod could pack up a convoy of ministers and missionaries and get them over here fast! These people are open for new ideas. They *want* a new, a Christian, Japan, and it is up to us Christians to give it to them. If only we had more missionaries!

Right now I'm trying to figure out just what I can do for these people. They need so much: food, clothing, money; and the main thing I think I can give them is plenty of good will, kindness, and Christian example. Soap is one thing I think I can help them out with, and all the candy I can get hold of will be greatly appreciated by all the kids. Every box I get from home is going on liberty with me. They are almost starving and need *everything!*

ROBERT EPP, Marine

Kumamato, Japan
Dec. 25, 1945

Christmas in Frankfurt in 1945

Christmas in Frankfurt for 1945 is over as far as the Americans are concerned, though the Germans are celebrating the second day today. In the Lutheran Service Center in Frankfurt the festival began with the traditional Christmas Eve service at 8 o'clock, at which 85 of the American armed forces were present. Christmas carols were sung lustily and well by the congregation, with Chaplain Otto Kohn at the little field organ. The undersigned brought the message. A big Christmas tree flanked either side of the altar. Another, smaller tree, prettily decorated and lighted with electric candles, completed the decorations of the sanctuary. The electric lights had been ordered by telephone from Geneva, Switzerland, and had been delivered by Dr. F. Fry, president of the United Lutheran Church, to the center upon his return from that country. This set of lights was one of the very few to be seen in Frankfurt this year.

A midnight call was made by Chaplains A. Katt and O. Kohn and the undersigned on Pastor Otto Fricke and his family in his home. He reported that his Christmas Eve service had an overflow crowd of about 400, who sang and worshiped out in the street. Pastor Fricke is the Lutheran leader of Frankfurt. He and his family were gladdened by the big box of candies, smokes, cookies, etc., a gift collected in the center for them and the children of their congregation and brought by the midnight visitors. Their joy was our Christmas joy.

The zenith of the celebration was reached in the festival service on Christmas morning in the center. A mixed choir of 23 voices sang Christmas carols. The undersigned again brought the message,

basing it on the tidings of the angel. 122 attended this service. The offering, placed into baskets standing near the exit, was 1,220 marks ($122.20). This brings our total offering for December up to 5,575 marks ($557.50). The attendance mark at our center is holding up quite well, despite the redeployment of our troops. Saturday, a week ago, the record was reached — 484 visited our center that day. One reason for this is our prominent position right in the heart of town on one of the most prominent corners of downtown Frankfurt. HARTWIG DIERKS

Laymen's Evangelism in India

When Secretary O. H. Schmidt in December, 1943, visited India, he laid particular stress on lay evangelism — that first of all the individual Christian and the local congregation as a group are the agency by which all India must be filled with the Gospel.

After the close of service on Christmas Day at Gundalapalli a group of young men announced that they would visit the missionary's bungalow on New Year's Day. Having in mind Pastor Schmidt's words, I told them: "You need not come to our bungalow. We at the bungalow are all Christians. We know why you celebrate Christmas and understand your joy at this season. But the people in Bandaladotti, Kokalur, Rengampet, etc., do not know. It would be much better if you went to one of these villages and told the people why you celebrate Christmas." After a minute's reflection some of them said, "Yes, that is a good idea." So on January 1 a group of about twenty went to Rengampet, gathered an audience of about 200, sang Christmas lyrics, and the teacher briefly explained the reason for celebrating Christmas. These young men were so encouraged by their reception in Rengampet that they went there a second time, and the congregation at Gundalapalli resolved to carry on intensive work in this village. This was done largely by Teacher Devadoss. Soon three men began formal instruction for Baptism and before Christmas, 1944, three families announced their intention to join the Church. And without any further urging from me the Gundalapalli congregation started the same kind of work in another village before the end of 1944. These experiences have been so encouraging that it will not require much prodding on my part to have the people continue the work.

I have also been encouraged through the remarks of Secretary Schmidt to study the Telugu language in order to work the territory that lies between our present fields.

India W. F. BERTRAM

Our Churches in France

From Paris our Pastor Fred. C. Kreiss writes to a friend in the States: "On Oct. 29 I was ready to take a train to Strasbourg when Dr. Behnken and Dr. Dierks dropped in unexpectedly for 24 hours. I had a two hours' conference with the President (Dr. L. Meyer had gone to Finland). After conferring with Dr. Behnken I realize that we Free Churches will have to do without immediate material support. There are greater jobs to be tackled, and with a spirit of sacrifice at least we in France can carry on for a while. But I do hope that places like Antwerp and Finland will not be left to die for material want. . . . While in Paris, I made the acquaintance of a twenty-six-year-old student of theology, Charles de Beaulieu, who has a knowledge of the three languages which interest us, a sectarian background, but, is very much interested in Lutheranism. He is now ardently studying Missouri Synod theological literature, and I do hope that he will join our ministerial ranks. He would prove a great asset to our work in France. Since students have great difficulty to find lodging in Paris (many sleep and study in railroad stations), I permitted him to put up in our chapel sacristy (6 by 5 ft.), and he takes care of part of my Catechism instruction during my absence. . . . Paris is still being served intermittently every month, the Revs. Wolff, Sengele, and I taking turns. We shall also serve some of our young people who are living or studying in Nancy. Our Sanitarium in Aubure has reopened its doors and is functioning on a reduced scale because of loss of material (bedding, etc.) and shell hits on buildings."

The Pope Appoints New Cardinals

By W. G. POLACK

When Pope Pius XII, on December 23 last, created thirty-two new cardinals, increasing the Sacred College to full membership for the first time in centuries and permitting the Italian part of Roman Catholicism to lose its traditional majority in that body, the reactions in the public and religious press of our country were quite varied.

The secular press, perhaps with an eye to its advertising columns, gave an unusual amount of space to the news. The editorial columns, especially in the cities that had gained the distinction of having a cardinal in their midst, re-echoed sentiments like those expressed in the St. Louis *Globe-Democrat* on the elevation of Archbishop Glennon: "It is a tribute to the faithful Catholic population of the city. . . . It is a commendation to the Middle West that it should develop a Christian scholar whose intelligence and high purpose merit the acclaim of the Holy See."

There were some periodicals, however, in which the comment was a bit more tempered, certainly more realistic. The New York *Nation* headed its editorial with the statement: "The Vatican's march on the Americas is proceeding according to plan" and concluded with the sentence: "The clerical offensive in this country coincides with reactionary attacks from within, and every move by Rome should be scrutinized with unusual care." The *Christian Century* captioned its editorial article thus: "Rome Broadens Its Base."

What created most comment was, of course, the Pope's revolutionary action in taking away from Italy its traditional balance of power in the Cardinal College, where it has always been, save for the period of the so-called Babylonian Captivity of the Papacy, when the papal court was stationed at Avignon, France. That this action was not looked upon with favor by Italian Catholicism may be noted from the fact that the Pope went to great lengths to defend his course in his Christmas allocution, in which he emphasized the "supranational" character of the Church. The *Christian Century's* comment on this was rather apt: "Behind the Pope's words the sophisticated reader will have no difficulty in discerning a buzzing, outraged Italian ecclesiasticism, rightly apprehensive at its impending loss of age-old perquisites and privileges." "Rome," the Pope declared, "will be seen in its true light as the Eternal City . . . nor will Italy, the blessed land which holds this Rome of ours in her bosom, suffer any loss of prestige."

The *Nation's* statement that the Roman Catholic Church "has scored impressive gains in its effort to recoup its European losses in the Western Hemisphere" is not to be disregarded. All the lands of Europe in which the Papacy was once most powerful, from Italy to the Baltic and from France and Spain to the Ukraine, have become weak, impoverished, and chaotic. The Roman Church in these lands, for some time to come, will be a very tenuous prop for the Papacy. Italy itself is facing a social, political, and economic crisis, the outcome of which no one, not even the Pope, can foresee. It therefore requires no great acumen to perceive why the representation from the Western Hemisphere in the Sacred College has been increased to fourteen, seven from the United States and Canada, and seven from the Latin American countries. Said the Pope: "The destinies of humanity have been placed in America's hands."

The fine Italian hand of the Papacy can be seen in the way in which the balance was maintained between the Roman Catholic and the Protestant sections of the Western Hemisphere. The wealthy Roman Catholic Church in our country was not overlooked, even though, popular assumption to the contrary notwithstanding, it has until now not been a favorite daughter of Rome. The Papacy has long ago condemned the American doctrine of separation of Church and State, a tenet to which Roman Catholicism in our country also subscribes. The parochial school system of the Roman Church in our land has never received the papal imprimatur. The Papacy may for its own purposes take on an international attitude and adapt itself to new world conditions, but its fundamental principles are not thereby discarded, and one of these is that the State must be subservient to the Roman bishop, and another that the Roman Church must control the religious education of the schools of the State.

There are those today who believe that the next move of the Papacy will be to elevate Cardinal Spellman to the office of Papal Secretary of State and that the next pope will be an American. Some even fear that the Vatican will be moved from Rome to Washington, D. C. However, even if the first eventuality would materialize, the second is not a necessary corollary, unless greater upheavals than we have yet witnessed will occur in the European scene. For it must be remembered that though the Italians have lost their majority in the Sacred College, Italy, Spain, and France hold the balance of power in that body. True, the Pope has made it easier to elect a non-Italian pope after his death,

but it does not follow that his successor will be an American. In fact, it is highly improbable that the European cardinals will unite with those of Latin America "to confer one of the world's most influential positions on a non-European." One thing we may look for, and that is a renewed effort on part of the Roman Church in our country to win the United States for the Papacy.

In this connection it may be in place to say a word about the cardinalate as such and its relation to the Roman See, as there seems to be a great deal of misunderstanding abroad about it. The new cardinals in our country are and will remain archbishops in the American hierarchy. Their new dignity does not alter this fact. Their new office, however, places them in a new relationship to the Papacy, for they now become a part of the clergy of Rome. The Sacred College is composed of bishops, priests, and deacons. Ordinarily the six cardinal bishops and the seven cardinal deacons are from Rome and its environs. The cardinal priests, of which there may be fifty-seven when the College is full, are chosen from various parts of the Roman Church. The American cardinals are therefore priests in the Roman hierarchy, besides being archbishops in the American hierarchy. If we remember that the Pope is no longer a "prisoner in the Vatican," but since his Concordat with Mussolini in 1929 is again a temporal and spiritual sovereign, it can readily be seen that there will be, sooner or later, a clash of loyalties for the cardinals, as they are bound to support both the temporal and spiritual aspirations of the Pope. Just how an American cardinal can be loyal to the American Constitution and to the Pope as temporal ruler at the same time is difficult to fathom.

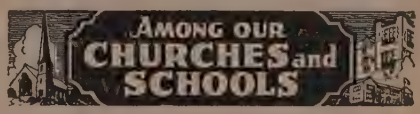
It must also not be forgotten that the the work of a cardinal does not begin and end with the part he plays in the election of a new pope. The cardinals are the important factors in the Roman curia. They head the work of the various "congregations" (committees), as, for instance, that of the Propaganda. This membership in the papal court is as incongruous as if an American citizen were at the same time an official at the court of a foreign ruler.

It is now nearly twenty years ago that a Roman Catholic was candidate for our presidency. In spite of his popularity he lost the election, and it was due to the fact that the majority of our people could not overlook this matter of divided loyalty. The American public press at the time, by and large, denounced this attitude as extreme bigotry. While it is no doubt true that the average Roman Catholic is loyal to our Constitution and does not comprehend the incongruity of this divided loyalty, the Roman Catholic, high or low, who really knows the doctrines and principles of his Church must be aware of it. Certainly, we who cherish the religious liberties guaranteed by our Constitution must not become apathetic or indifferent to the dangers involved. And the more powerful the influence of Rome becomes in the political arena of our country, the more we see public officials cater to the favors of Rome and kiss the ring of papal legates at public church functions, the more we must all be on the alert to safeguard the rights accorded to all our citizens, regardless of religious affiliations, by the fundamental law of our land.

From a Pocket Notebook

Our Lutheran Home-Finding Society of Illinois, with headquarters in Chicago, is affiliated with the United Home-Finding Service, which provides for homeless children. The Rev. Edgar F. Witte, director of Lutheran charities in the Chicago area, points out that the application blank now classifies the public as Catholic—Jewish—Lutheran — Other Protestant. The sooner the public knows that the Lutheran Church has a platform of its own, the better. . . . The Rev. A. J. Klindworth (A. L. C.) writes from Litchfield, Ill.: "I note a reference in the LUTHERAN WITNESS to the Rev. Frederick Graebner in Australia. I knew him when I attended Watertown College. We called him Fritz. He was a wiry fellow, one of the few who could perform the 'death leap' on the horizontal bar." This was in the early 80's. . . . Another reminiscence: "My mother remembers Dr. C. F. Graebner's farewell sermon when he left Bay City, not so young then (1903). What a blessing to be permitted to spend such a long life in the service of our God!" Esther Winkler, Saginaw, Michigan. . . . One of our pet aversions is the Episcopalian bishop — any one of them — but sometimes they come through beautifully, as when Bishop William T. Manning, New York, put down a heavy foot on the proposition of making Elliott Roosevelt a vestryman in St. James Church, Hyde Park. . . . Two good rousing cheers for Emmaus Church, Denver, which bought a complete set of dictaphone equipment to facilitate the work of the pastor and the parish secretary. . . . The *Australasian Theological Review* for September reviews the Synodical Conference report of last fall and has this note: "Further, it appears that the Chinese Term Question is still alive. It should have been buried long ago." It was. . . . More mysteries in the *Supplements*. This is told in the Oregon and Washington edition: "The East Port Orchard congregation, which meets in the clubrooms of the cafeteria building, began the Thanksgiving service *a few minutes* late when the doors were found locked. The *ingenuity of several members* found an entrance." That's all. . . . When Mr. Wm. Lottmann of Zion (St. Louis) was unable to attend the Fiftieth Anniversary Service of the church, a friend (Mr. Th. Beiderwieden) saw to it that a recording was made of the entire service and then had it played to Mr. Lottmann at the hospital. . . . Hope and St. John's Choirs, St. Louis, last December produced the *Messiah* by Haendel — a very unusual record for congregational choirs. . . . Layman comes to pastor and asks for interpretation of "all that Greek or Latin" on page 26 of the WITNESS. Turning back to our issue of December 4, the pastor told him what was involved. Not in too good a mood anyway, says the pastor, he got "hopping mad." Speaking in a high voice, the layman asked, "Would anyone accuse Dr. Maier, Dr. Geiseman, Dr. O. P. Kretzmann, Dr. Fritz, Dr. Graebner, Dr. Engelder, Dr. Fuerbringer, Dr. Hemmeter, Dr. Lankenau, and men like that with organizing a 'big push' to put over a scheme on Synod? Can anyone get by with such falsehoods in our Synod?". . . . The answer to that last question, of course, is yes. And we repeat, as between the saying "Lies have short legs" and "Throw enough dirt and something will stick" one is in a quandary which proverb to believe. . . . Liturgical Note. Checking over some old files, we find this, dated 1921, from the pen of F. R. Webber, then editor of the *Cleveland Messenger*. He is reporting on some restrictions of the editorial board upon his freedom of expression: "Objection was raised on the grounds that my hobby was declared to be 'church art' and that this hobby is not to be ridden in public hereafter. So no more will you read that pale brown and dark terra cotta are not churchly colors for altar vestments. From now on our schoolteachers may play 'Cavatina,' 'My Rosary,' and 'Love's Old Sweet Song,' while the deacons in No. 18 rubber collars 'lift' the offering, and not a word will be said in print about the matter. From now on never a word will appear on the proper sizes and materials of the corporal, pall, burse, and purificators, and blue flies may sip the wine from the chalice to their hearts' content with neither pall nor veil to stop them." Through the long years, Missouri Synod liturgics has been greatly benefited by the pungency of Rev. Webber's style. . . . The Rev. Kirchhoefer of Highland Park, Ill., finds this by Thomas Mann in the *Time Magazine* of January 7, 1946, on page 27: "Luther told the princes that they could now gain the kingdom of heaven by slaughtering the peasant beasts," etc., and he asks: "Who will answer this devilish lie?" Protests to *Time Magazine*, Time and Life Building, New York, are in place.

G.



A Teachers' Conference Which was Different

At a dinner meeting arranged by the Lutheran Women Teachers of Chicago in Grace Lutheran Parish Hall in River Forest on Sept. 22, 1945, with the Board of Christian Education of the Northern Illinois District and its Director as guests, a new method of procedure was followed. Miss Verona Bloedel, chairman of the Chicago Women Teachers' Seminar, announced that the group would devote itself in the coming season to the study of "The Christian Democratic School." Dr. Albert V. Maurer introduced Dr. S. A. Hamrin of Northwestern University, who spoke on "The Need for Guidance in the Christian Democratic School." Dr. O. A. Geiseman treated the topic "How Democracy Originates with Christianity." Miss Morella Mensing, M. A., showed how democratic living can be carried out in actual school situations. Miss Norma Cimaglio spoke on "Democracy in the Religious Lesson"; Miss Elfrieda Miller, on "Democratic Classroom Organization"; and Miss Gertrude Doederlein, on "Democracy in Play." After Dr. Maurer had summarized the proceedings, Dr. Hamrin, who represented the public school system, expressed his deep regard for

the Lutheran parochial school system, stating that with the Word of God as the all-pervading influence in our system of child training we should be able to accomplish far more than is possible in the public school system.

A. H. KRAMER

A Mission Outpost at Las Vegas, Nev.

The Church of the Good Shepherd at Las Vegas, Nev., in the southern tip of the State, is one of our Synod's most isolated missions in the continental United States. The congregation holds membership in the California and Nevada District and is 200 miles distant from its nearest sister church.

Back in 1935 a subcommittee of the District Home Mission Board canvassed the town at the request of Lutherans who had moved here from the Midwest. In January, 1936, the Rev. O. Rohrer was installed as pastor, and

Church of the Good Shepherd Las Vegas, Nev.

when he left in November of the same year, the Rev. E. A. Wessel succeeded him. After meeting for ten years in the Mesquite Clubhouse, headquarters of a women's civic organization, the congregation last October dedicated the first unit of its building program, consisting of the chapel, tower, and sacristy.

The church is built of concrete blocks and seats 150 persons, but is so constructed that additions may easily be made. Its architecture follows the old Southwest mission style. A $5,000 loan from the District Church Extension Fund financed the building program. An unusual record was made, when one year's installment, plus interest due, was repaid before the church was dedicated.

Work at this outpost presents terrific problems, what with a transient population, a divorce Mecca, a marriage Gretna Green, no stable industry, no agriculture, but purely a tourist town which offers wide-open gambling as its chief attraction. Yet the growth of our church here, though never phenomenal, has been steady, and during the war years we were privileged to serve hundreds of fellow Lutherans stationed at the huge Las Vegas Army Airfield or employed at the gigantic Basic Magnesium, Inc., plant.

Las Vegas, Nev. E. A. WESSEL

Mexican Lutheran Church Meets Opposition

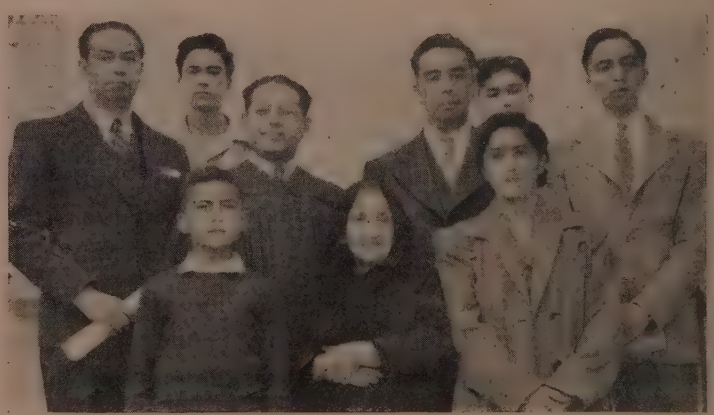
Mexico has come a long way to break the strangle hold which the Roman Catholic hierarchy had on the control of the country. A liberal government now in power has enabled Protestant church bodies, subject to certain hampering restrictions, to carry on religious work. Distribution of the Bible in the vernacular can also be undertaken on a large scale.

Although Protestant influence is making itself felt, the predominantly Roman Catholic character of the country remains very much in evidence. As an illustration serves the great stir caused by the elaborate celebration last October of the fiftieth anniversary of the coronation of the reputedly miracle-working swarthy Virgin of Guadalupe, a northern suburb of Mexico City. The presence of high-ranking dignitaries of the Roman Church from North and South America indicated the importance attached to the affair. The *Christian Century* printed an account of the events written by its Mexican correspondent. A few of the highlights deserve notice inasmuch as they characterize the superstition of the masses. A broadcast by the Pope in Spanish was one of the features. He termed the Virgin of Guadalupe "queen of Mexico" and "empress of America." When the Pope's voice first was heard, many of the worshipers fell to their knees. The presence of Cardinal Villeneuve of Canada as special papal legate so enthused a reporter that he declared, "The Mexican people have seen God in flesh and bone."

Hand in hand with superstition goes bigotry and intolerance. Fanatical Roman Catholic mobs, in some instances incited by their priests, in late years sporadically have attacked Protestant churches, mobbed non-Catholics, and even killed the so-called heretics in a revival of medieval barbarity under the guise of religious zeal. Our Lutheran Church, too, has not been spared; in fact, the attacks on Protestantism in Mexico City, which occurred early in the month of May, 1944, were directed more against Lutherans than against any other Protestant denomination. Bills with propaganda directed against our mission in Mexico City were found pasted on house doors in the area where our church carries on its work. Three hundred bills slandering Lutheranism were counted in the block in which our missionary lives. Grocery stores in the neighborhood began charging our missionary higher prices for foodstuffs, and at times even refused to sell him any at all.

This persecution apparently has backfired. It gave our Lutheran Church more publicity in a short time than it had been able to get in the course of years before. Two groups of young Lutheran men went out into the streets and distributed tracts and Spanish penny Gospels with the result that even Roman Catholics came to our missionary's door offering their help. On ten Sundays 2,665 new persons came to the Lutheran services. Attendance tripled in number, and nineteen adults were confirmed. One prominent Mexican, who was ultimately won for our church, came to find out just how bad Lutherans are. One of the penny Gospels induced Mr. Alfonso Segura to come to the Lutheran mission. Later he brought his mother, and after that his brother with his entire family. Alfonso was confirmed in December, 1944, and the rest of his family in October, 1945. In spite of enmity our local Lutherans have the courage faithfully to attend the church services; but they need a church building, since the present 19×27-foot "chapel" is inadequate.

Our Mexico City fellow Lutherans need our prayers and every other form of support we can give them. Espe-



Mexicans Won Through Penny Gospels

Front row, l. to r.: Daniel Segura, Jr., Mrs. Claudia Alarcón de Segura, Mrs. Celia Segura. Back row: Mr. Alfonso Segura, Raúl Segura, Rev. C. A. Lazos, Mr. Daniel Segura, Sr., Xavier Segura, Jorge Segura

cially our missionary, the Rev. C. A. Lazos, has been bearing the brunt of the opposition to our Church's work. He has been pursued with knives because he distributed religious literature; anonymous letters threatened him with death if he did not cease preaching; and his children have been abused and beaten at school because they are Lutherans. Through it all God has protected these loyal Christians, and inasmuch as a period of peace and quiet seems to have now set in, the future may hold promise that the preaching of the Gospel will bear rich fruit among our neighbors below the Rio Grande. G. V. S.

Letters from Readers

THE SYNODICAL NAME

DEAR EDITOR:

With interest I read in the WITNESS what is said about the synodical name. We are getting into big business. We are trying to bring the Gospel to all parts of the globe. It is an international affair. I would suggest: "The International Evangelical Lutheran Church."

A Texas Farmer

Clarksville, Tex. H. F. BANDEMER

(One out of many letters that show the interest in the proposed change of name for our Synod. "International Lutheran Church" was proposed by some lay delegates at the Fort Wayne Synod in 1941. At the Saginaw convention, 1944, it received quite a battering from those who said that it reminded them not of "International Walther League" and "International Lutheran Hour," but of "The Third International," standing for Communism. In spite of this it still had 150 votes when the final ballot was counted. We are willing to print short letters giving suggestions for change of name or reasons for retaining the name we have. — THE EDITORS.)

ANENT PRESENT AGITATIONS

DEAR EDITOR:

Perhaps your attention has been called to a mimeotype accusing you of mistranslating Dr. Walther's VI. Thesis of his *Ev. Luth. Church.* The writer's understanding of that thesis seems to be that Dr. Walther is here saying that any communion which destroys the unity of the Church by teaching non-fundamental error or introducing personalities, strange ceremonies, or new conceptions of ethics into the Church is a separatistic communion. It seems to me he is altogether wrong in this and that Dr. Walther's quotations after the thesis make it clear that that is a separatistic communion which insists on separating from the Church on account of non-fundamental error or because of personalities, ceremonies, or diverging views of life instead of composing these differences in a brotherly spirit *within* the Church. Your understanding and translation of the VI. Thesis is perfectly correct and that of your critic is wrong.

I consider the present agitations within our Synod a very wholesome thing. When men are sincerely exercised about divine things, the results can only be good. The apathy of the Synod in time past in matters concerning the doctrine of Scripture, an apathy that was mistaken for a wholly admirable unity in things divine, was more a sign of death than of life. If only the reverence for the Word of God remains, the sincere and truly humble determination which continues to test everything by that infallible touchstone, a discussion of the teachings of Scripture which manifests at times a difference of conception and conviction is a healthy sign. It is proof that the Body of Christ is alive and active and deeply interested in knowing the Master's will. The whole history of Christian doctrine shows that growth in grace and in the knowledge of our Lord Jesus Christ was always attended by the cloak of conflicting convictions, even as it also shows that the sincere determination to subdue the pride of opinion and to hear only the voice of God always led to ultimate unity and a deeper understanding of the Word of God.

Clintonville, Wis. W. O. SPECKHARD

THE NEANDERTHAL MAN A COSSACK?

In a discussion last week with a learned professor of Biblical history, I cited your statement on p. 384 of *God and the Cosmos:* "Dr. Meyer, of Bonn, regarded the skull as the remains of a Cossack killed in 1814." (This in reference to the well-known skull of Neanderthal.) My professor friend scoffed at my reference, saying, "Meyer would have never said such a thing." — Since your bibliography does not contain Meyer's name, I would appreciate your sending me the source of your statement.

I hope your book will have the wide circulation that it deserves.

Chapel Hill, N. C. ROBERT H. SPIRO

(The reference is to Prof. Ludwig Meyer, who first pointed out to Charles Darwin those inconstant individual variations now known as fluctuations, for instance, the extreme variability in position of the "projecting point" on the margin of the human ear — construed by Darwin as a surviving vestige of the apex of the pointed ears found in donkeys and horses, etc. The opinion that the first Neanderthal remains found by Dr. Fuhlrott were those of a Mongolian Cossack shot by snipers in 1814, and cast by his slayers into the Feldhofer Grotte, was published by him in 1864. Prof. George B. O'Toole in his *The Case Against Evolution* cites this and other opinions regarding Neanderthaler. O'Toole's own opinion is that this early human variety (not species) differed from modern Europeans only in the degree that Polynesians, Mongolians, and Hottentots differ from them, that is, within the limits of the one and only human species. — T. G.)

A PLEA FOR PERSONAL EVANGELISM

DEAR EDITOR:

No harm comes to us when we follow the current trend in clothes, automobiles, furniture, or hair-do. But in matters of religion you are toying with your priceless soul if you thoughtlessly follow the fads of dreamers who concoct weird, unchristian, synthetic religions, which are based on nothing more substantial than the fancies of some worldly mind. Any person fifty years old can recall such fad religions which have flowered, wilted, and died, leaving in their wake confused minds, troubled consciences, warped souls, and a dead "faith." Your religion — the Lutheran faith — is based on the truth which has stood the test of time, on the Bible, the only sure and safe foundation. Lutheran doctrines are Christ's doctrines, giving people peace of mind without fanaticism, ability to face the future unafraid. Certainly, being Lutherans, through God's grace, gives us cause to be happy, to win our friends for the saving faith, and to admonish those who waver, lest some "fad" religion claim another unsuspecting victim. EDWARD BEYERSDORFF

Member, Capitol Drive Lutheran Church
Milwaukee

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Henry Carl Gaertner (died Nov. 18, 1945), born on June 26, 1876, at Mansfelden, Hessen-Nassau, Germany, came to America at 12, received his preparatory training for the ministry at Fort Wayne, and was graduated from St. Louis in 1899. He was ordained at New Orleans on Aug. 6, 1899, and then began his ministry as first resident pastor of Trinity, Port Arthur, Tex. He also taught school there for 16 years. Besides Trinity Church he also served a number of preaching stations near by, thus becoming the pioneer pastor of the Lutheran Church along the Texas coast country.

He served Salem Church at Malone, Tex., from August, 1915, to February, 1940, when he retired, on account of a throat ailment, to Waco, Tex.

He served the Texas District as a member of the Mission Board for 12 years; also as chairman of the first Board of Control of our Austin Concordia College and for several years was a member of the Electoral College of that institution.

On Feb. 5, 1907, he married Pauline Mayer of Fort Wayne, Ind. They had three sons and seven daughters. All three sons are ministers: Chaplain John F., now in Germany; Carl A., pastor at Brownsville, Tex., and Henry E., pastor at Carlsbad, N. Mex. One daughter, Paula, is the wife of Rev. Walter Bielefeldt of Clifton, Tex. He is survived by his widow, all his children, and 22 grandchildren.

He was laid to rest on Nov. 20 at Waco, Tex. President E. A. Heckmann spoke at the house and had charge of the committal, Dr. H. Studtmann of our Austin Concordia delivered the sermon in St. Mark's Church, and the undersigned served as liturgist. W. G. BUCHSCHACHER

The Rev. Theodore Evers (d. Dec. 18, 1945) was born in Bingen, Ind., Feb. 8, 1881, as the son of the Rev. Henry Evers and Amalia, nee Brackhage. He entered the Fort Wayne College in 1895 and was graduated from Springfield in 1904. He served Medina and the affiliated missions in Cleveland, Streeter, and Bloomanfield,

N. Dak., 1904—1907; Campbell, Upton, and Riverton, Nebr., and Reemsville, Kans., 1907—1913; Utica, Nebr., until 1922; Hereford, with Rea, Farwell, Follett, and Amarillo, Tex., 1922—1924; and since then El Paso, Tex., where he also ministered to hundreds of our Lutheran soldiers at Fort Bliss and to two German Prisoner of War camps near El Paso and to a small mission station at Deming, N. Mex. He married, on July 18, 1907, in Steeleville, Ill., Miss Flora Wilson, who survives him. Other survivors are two brothers, one of them the Rev. Frederick H. Evers, Cheyenne, Wyo., and two sisters. The undersigned officiated at the church in El Paso, with the Revs. Henry Gaertner and Harold Besel assisting. The body was laid to rest on Dec. 23 in Steeleville, Ill., by the Rev. J. Mueller. CARL F. SCHMID

The Rev. Herman Christian Seitz (d. Dec. 18, 1945), born Sept. 11, 1904, at New Hartford, Conn., son of Gustave Seitz and Anna, nee Jahne, graduated from Concordia Collegiate Institute, Bronxville, N. Y., in 1924 and from the St. Louis Seminary in 1928. For a year he was in charge of the church at Ponchatoula, La., coming to Western Springs, Ill., in 1929. Since 1930 he also served the church at Hodgkins, Ill. In the fall of 1932 he organized a Christian day school, which he taught himself for ten years until a regular teacher could be engaged. On Aug. 10, 1930, he married Theodora Helen Schwartze of New York, who with their two daughters, Carol and Janet, survives him. The funeral was held in Western Springs on Dec. 20, the Rev. E. F. Kavasch delivering the sermon on Matt. 14:2. President A. H. Werfelmann spoke in behalf of the Northern Illinois District, and the Rev. A. Oltroge served as liturgist. The body was taken to New York, where another service was conducted on Dec. 22 by the Rev. Geo. C. Koenig. The burial took place in Mount Hope Cemetery, Hastings-on-Hudson, N. Y.
E. F. KAVASCH

Herman Gottlieb Nuoffer, teacher emeritus (d. Sept. 12, 1945), was born March 21, 1870, at Eagle Lake, Ill., where his father was pastor. He entered Concordia Teachers' College, Addison, Ill., graduating with the class of 1889. He taught for five years at Cedar Rapids, Iowa, and for eighteen years at Germantown, Iowa, before coming to Emmanuel in Fort Wayne, in 1912. Here he taught until his retirement in 1940. In addition he served the congregation ably as organist and choir director.

In 1892 he married Pauline Dresden. This union was blessed with seven children, of which four, besides his wife, preceded him into eternity. He is survived by a son, Arnold, Tonawanda, N. Y., and two daughters. F. HEIDBRINK

Carl Henry Wagner, teacher emeritus (d. Nov. 9, 1945), was born May 16, 1859, at Watertown, Wis., the son of Pastor Anton Wagner and his wife Catherine, nee Vogel.

Following his graduation from the Teachers' College at Addison, in 1880, he served in the Christian day schools at Julietta, Ind., St. Charles, Mo.; and also at St. Peter's, Gethsemane, and lastly Bethany Congregations in Chicago, where he resigned in 1923.

He was united in marriage with Julia Schildmeyer of Indianapolis, Ind., who preceded him into eternity in 1938.

He is survived by his one son and two daughters.

Burial services were conducted on Nov. 12 at Christ Church of Logan Square, Chicago, where he was a member since his resignation, and his body was laid to rest on St. Lucas Cemetery, the undersigned officiating. WALTER G. DIPPOLD

Henry W. Koch, teacher emeritus (died Nov. 20, 1945), was born March 14, 1874, in Washington, Mo. While learning the carpenter's trade at Kirkwood, Mo., Student, later Professor, H. Stoeppelwerth urged him to study for the teaching profession. From 1893 to 1898 he attended the Teachers' Seminary at Addison. He served schools at Sedalia and Perryville, Mo., Quincy and Staunton, Ill. In 1921 he was compelled by ill health to resign. He spent the remaining years of his life as a faithful member of Concordia Church in Maplewood, Mo. In 1900 he married Miss Emma Troegeler of Kirkwood, who with two of their four children survives him. Funeral services were conducted on Nov. 23 by the undersigned, who preached on Is. 41:10, a favorite text of the deceased. Interment took place at Park Hill Cemetery.
E. H. SCHROEDER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Proceedings of the Sixty-Fifth Convention of the Western District of the Synod of Missouri, Ohio, and Other States Held at Concordia Seminary, St. Louis, Mo., July 23—27, 1945. Concordia Publishing House, St. Louis, Mo. 79 pages. 19 cents.

Besides any number of instructive reports of boards, committees, and officers these *Proceedings* contain an excellent paper on "The Universal Priesthood of Believers" by Prof. L. W. Spitz, Ph. D.
S.

Paying the Ransom. A Series of Lenten Sermons. By Walther E. Hohenstein and Victor A. W. Mennicke. Concordia Publishing House, St. Louis 18, Mo. 125 pages. $1.25.

In good time our Publishing House offers to us two series of Lenten sermons, the first consisting of seven, upon "The Victorious Cross," by the Rev. Walter E. Hohenstein, the second by the Rev. Victor A. W. Mennicke, consisting also of seven, upon the thrilling occurrences of the night in which Jesus was betrayed. The sermons are short. The diction is simple, but worthy of the content. Altogether these sermons tend to revive interest and stimulate thought. S.

Chapel Vespers. By Ernest A. Lack, Chaplain, U. S. Army. 116 pages. Augustana Book Concern, Rock Island, Ill. $1.25.

This little volume contains chapel talks broadcast by Chaplain Lack (Lutheran). He emphasizes life's resources: prayer, Christian faith, strength, and courage. Noteworthy are the timely illustrations, anecdotes, and applications.
ERNEST E. HEUER, *Chaplain*

In the Lands of Pagodas, Temples, and Mosques. By Andrew S. Burgess. 160 pages, 5¼ by 7¾, paper bound. Augsburg Publishing House, Minneapolis, Minn. 50 cents.

This book contains ten studies in foreign missions, with emphasis on Lutheran missions. We have read it twice with ever increasing interest. The author has kept his promise to select material that will create thirst for more information. Some chapters offer information seldom found in books on missions. H. NAU

Daniel, the Hebrew Boy. By Emerson Hartman. 160 pages, 5×7½. The Wartburg Press, Columbus, Ohio. 75 cents.

A fascinating, well-told story about the Prophet Daniel as an adolescent. Filled with suspense, the book makes interesting and instructive reading, especially for children in the upper grades.
WILLARD E. KOCH

Our Home and Our World. By Ella H. Hay and Dessalee Ryan Dudley. Beckley-Cardy Co., Chicago. 264 pages, 6½×9¼. $1.24.

A most excellent book for boys and girls, written in plain and simple English, so that even young children can understand it. The book tells the children about their home town, their food and drink, their ways of living, their clothing, their homes, also about traveling and sending messages. The book is profusely and splendidly illustrated. Even parents themselves will find delight in looking through it. Considering the size and excellent make-up of the book, the price is reasonable. J. H. C. F.

Through Blood and Fire in Latin America. By Lester F. Sumrall. Zondervan. 246 pages. $2.00.

The author, in this interesting book, presents three facts to which we readily subscribe: The preaching of the Gospel brings fruit also in Latin America; preachers of the Gospel in Latin America must overcome opposition and expect persecution; Latin America offers great opportunities for consecrated evangelists. The author fails to mention the Lutheran Church and its work in Latin America.
C. F. LEHENBAUER

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Suelflow, Roy A., as missionary to China, in Trinity Congregation, Thiensville, Wis., by O. H. Schmidt, Sun. after Christmas, Dec. 30.

Ordained and Installed:

Scar, William, as assistant pastor in St. John's Congregation, Port Richmond, L. I., N. Y., by E. A. G. Spruth, 26. Sun. p. Tr., Nov. 25.

May, Nicholas, in St. Paul's Congregation, Grants Pass, Oreg., by Harry H. Young, 2. Adv. Sun., Dec. 9.

PASTORS

Installed:

Buege, William A., in Cross Congregation, St. Paul, Minn., by F. L. Oberschulte, 1. Adv. Sun., Dec. 2.

Klinkermann, O. J., in Trinity Congregation, Pekin, Ill., by Theodore A. Weiss, 3. Adv. Sun., Dec. 16.

Droutz, Harry H., in St. Peter's Congregation, Waymansville, Ind., by Randolph Mueller, 4. Adv. Sun., Dec. 23.
Krahenbil, Albert, in St. John's Congregation, Calumet City, Ill., by R. R. Reinke, Sun. after Christmas, Dec. 30.
Kritsch, N. C., in Grace Congregation, Oshawa, Ont., Can., by F. G. Brasch, Epiphany Sun., Jan. 6.
Moehring, Erwin, in Holy Cross Congregation, Wichita, Kans., by L. H. Deffner, Epiphany Sun., Jan. 6.
Schultz, C. L., in Mount Calvary Congregation, Watonga, Okla., by E. H. Lechner, Epiphany Sun., Jan. 6.
Sprengler, F. H., in St. Peter's Congregation, Dorchester, and in Christ Congregation, Abbotsford, Wis., by C. F. Luedtke, Epiphany Sun., Jan. 6.

TEACHERS

Trinklein, Cand. Fred, in Zion Congregation, Alva, Okla., by Pres. Otto Hoyer, New Year's Day, Jan. 1.
Huber, E. C., in Immanuel Congregation, New Wells, Mo., by L. F. Dippold, Epiphany Sun., Jan. 6.

Anniversaries

Cylinder, Iowa, St. Luke's Congregation (A. F. Rehder), the 50th, 19. Sun. p. Tr., Oct. 7.
Decatur, Ind., St. John's Congregation (H. J. A. Bouman), the 100th, 3. Adv. Sun., Dec. 16.

Conference Meeting

One-day, St. Louis and Vicinity, Feb. 4, 9:30 A. M., Concordia Seminary. — W. J. Warneck, *Secretary.*

Announcements

Pastor G. Koslowske has been appointed Visitor of Circuit 3 in place of Pastor Wm. Petersen, and *Pastor G. Kebschull* Visitor of Circuit 5 in place of Pastor E. W. Scheck. — I. C. Heinicke, *President, Southern Nebraska District.*

On account of conflicting duties, the following appointments have been made in the Texas District: *Rev. Elmer Klenk* of Dallas, Visitor of Circuit 3 in place of Rev. Geo. Heinemeier of Malone and *Rev. H. A. Stroebel* of Lincoln, Visitor of Circuit 9 in place of Rev. M. E. Studtmann of Giddings. — E. A. Heckmann, *President of Texas District.*

Due to the fact that the Rev. Martin Senne found it necessary to resign as Visitor of the Concordia Circuit for reasons of health, *Rev. H. C. Harting* of Emma, Mo., has been appointed his successor as Visitor of the Concordia Circuit of the Western District. — E. L. Roschke, *President.*
Jan. 8, 1946

Georg Seitz, c. r. m., of the P. O. W. Camp at Shelby, Miss., having been duly examined by a committee consisting of Pastors Hans Reuter, G. M. Kramer, and H. B. Roepe, has been found well informed on the doctrines and practices of our Church. He is herewith declared eligible for a call into the ministry in due time. — The Examining Committee of Synod, E. L. Roschke, *President, Western District, Chairman*, Louis J. Sieck, D. D., *President, Concordia Seminary*, St. Louis, Mo.
Jan. 8, 1946

Election Result

Rev. Thomas Coates of Chicago, Ill., was elected to the fourth professorship and presidency of Concordia Academy, Portland, Oreg., on Jan. 9. — E. Eichmann, *Secretary, Board of Control.*

Wanted

St. Peter's Lutheran Choir would like to buy or rent used copies of Schumacher's cantate "Our King Victorious." — Theo. Aufdemberge, Deshler, Nebr.

Parish worker (woman) for Lutheran congregation. Contact Pastor T. H. Joeckel, 3010 Broadway, Huntington Park, Calif.

A small usable *reed organ* by a mission congregation. Address correspondence to Rev. C. Langhans, 7758 9th N. W., Seattle 7, Wash.

Appointment of Vice-President

Since the Rev. G. Chr. Barth, former Vice-President of Synod, accepted the call to the presidency of our Springfield Seminary, a vacancy existed in the Vice-Presidency of Synod. According to a synodical resolution adopted by the Fort Wayne Convention, 1941 (*Proceedings*, page 247), "that a vacancy in the Vice-Presidency be filled by the President from the reserve list of nominations, that is, from the nominees left after the previous election, according to their rank," the undersigned has appointed the *Rev. P. A. Hertwig* of Detroit, Mich., to the Fourth Vice-Presidency of Synod, and he has accepted the appointment. — J. W. Behnken.

Call for Candidates

With the permission of Synod's Board of Directors, the Board of Control of the Seminário Concórdia, Pôrto Alegre, R. G. S., Brazil, requests the congregations of Synod to nominate candidates for the professorship now vacant by the retirement of Prof. Francisco Fausto Carchia. The men nominated should be well qualified to teach chiefly Religion and be capable of assuming other assignments as the need may arise in the academic field.

Kindly send all nominations and communications regarding this matter no later than March 31 to Rev. F. C. Streufert, D. D., 3558 S. Jefferson Ave., St. Louis, Mo. — Werner K. Wadewitz.

Additional Nomination

For the chair of third professor at the seminary in Villa Ballester (Buenos Aires), Argentina

Rev. Fred Riedel, Otter Creek, N. Dak.: Nominated by Mt. Calvary, Fort Wayne, Ind.
Board of Missions for South America
C. F. Lehenbauer, *Secretary*

Additional Candidates Nominated by Congregations

For the vacant chair of music at Concordia Teachers College, Seward, Nebr.

Teacher Oscar H. Albers, Milwaukee, Wis.: Immanuel, Columbus, Nebr.
Pastor Ludwig Helmstetter, Lewiston, Mont.: Bethlehem, Pleasant Dale, Nebr.
Teacher Edward Jutzi, Saginaw, Mich.: Immanuel, Rising City, Nebr.
Teacher Edwin Kirchhoff, Fort Wayne, Ind.: Redeemer, Park Ridge, Ill.
Teacher G. O. Launer, Port Arthur, Tex.: Emmanuel, York, Nebr.
Teacher Paul Manz, St. Paul, Minn.: Zion, Garland, Nebr.
Teacher H. J. Markworth, Cleveland, Ohio: Zion, Staplehurst, Nebr.
Mr. W. O. Meyer, Kingfisher, Okla.: Emmanuel, Kingfisher, Okla.
Teacher H. H. Mueller, Concordia, Mo.: Holy Cross, Emma, Mo.
Teacher Paul Rosel, Milwaukee, Wis.: St. Paul's, Sheboygan, Wis.
Assistant Erich Von Fange, Seward, Nebr.: Redeemer, Lincoln, Nebr.
Teacher Carl Waldschmidt, Fort Wayne, Ind.: Trinity, Lincoln, Nebr.

The Electoral College meets at Seward on Feb. 20, 11 A. M. Communications regarding any of the above as well as the candidates previously listed should before that date be in the hands of I. C. Heinicke, *Chairman*, Board of Control, Seward, Nebr.
Seward, Nebr., Jan. 13, 1946

The Spring Quarter at Concordia Teachers College, River Forest

begins Monday, March 4.

A few accommodations are again available for college men and college women. The curriculum has been so arranged that suitable courses are offered for newcomers who have high school graduate standing or above.

A continuous flow of requests from the field indicates that the synodical teacher shortage is greater than ever. We respectfully request pastors and teachers to recruit qualified and gifted young men and women for this important work. Some of our best students have taken up teacher-training some years after their graduation from high school. Discharged veterans who are spiritually, educationally, and physically qualified are also welcome.

For our 1946 catalog, application blanks, and other information please write Arthur Klinck, *President*, Concordia Teachers College, River Forest, Ill.

Changes of Address

Pastors:
Atrops, E., 407 Magnolia Ave., Oxnard, Calif.
Biegener, E., 2002 E. Harris Ave., St. Louis 7, Mo.
Brookfield, Wallace M., 735 Haven Ave., Redwood City, Calif.
Buchschacher, W. G., 1615 Morrow Ave., Waco, Tex.
Buettner, Ernest, Box 444, Endicott, Wash.
Choitz, J. F., 404 E. Jefferson, Iowa City, Iowa.
Ferber, Gerhardt H., Lutheran Service Center, 235 Monterey St., Salinas, Calif.
Fricke, Harry C., 723 N. State Rd., Arlington Heights, Ill.
Groerich, G., 5233 Sutherland Ave., St. Louis 9, Mo.
Hafner, Theodore, 2955 Canton, Detroit 7, Mich.
Hansel, W. H., 1845 N. E. Madison Ave., Oklahoma City 5, Okla.
Hoff, Allen, Sebeka, Minn.
Jacobsen, F. A., 462 Tenth Ave., San Francisco 18, Calif.
Jahsmann, A. H., 467 Kenilworth S. E., Warren, Ohio.
Koch, Markus, 21817 Wyandotte, Gen. Del., Canoga Park, Calif.
Krupp, Earl F., Box 381, Delta, Colo.
Langhans, C., 7758 Ninth N. W., Seattle 7, Wash.
Manz, James G., 724 N. Harvey Ave., Oak Park, Ill.
Mehl, C. H., Wimbledon, N. Dak.
Michalk, A. F., Riesel, Tex.
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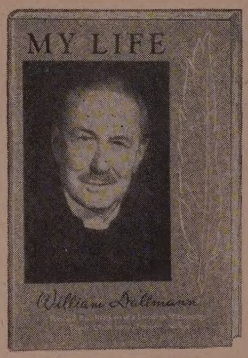

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